

# Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- ☐ Coloured covers/  
Couverture de couleur
- ☐ Covers damaged/  
Couverture endommagée
- ☐ Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/  
Le titre de couverture manque
- ☐ Coloured maps/  
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- ☐ Bound with other material/  
Relié avec d'autres documents
- ☐ Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- ☐ Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured pages/  
Pages de couleur
- ☐ Pages damaged/  
Pages endommagées
- ☐ Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/  
Pages détachées
- ☒ Showthrough/  
Transparence
- ☐ Quality of print varies/  
Qualité inégale de l'impression
- ☐ Includes supplementary material/  
Comprend du matériel supplémentaire
- ☐ Only edition available/  
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|     |     |     |     |     |     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X |
|     |     |     |     |     | X   |     |     |     |     |     |

The copy filmed here has been reproduced thanks to the generosity of:

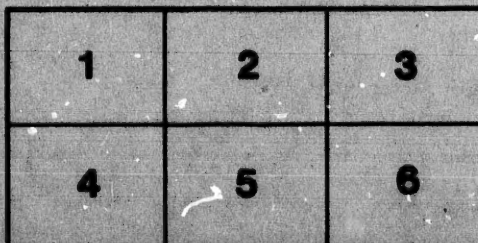
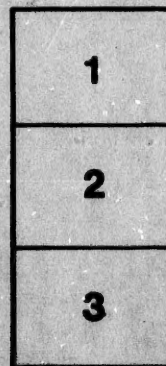
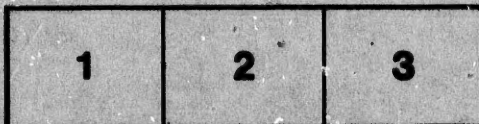
Library of the Public  
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\longrightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives  
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\longrightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.





# A LETTER

TO THE

BISHOPS AND CLERGY

OF THE

United Church of England and Ireland

IN CANADA,

FROM

FRANCIS FULFORD, D.D.,

LORD BISHOP OF MONTREAL AND METROPOLITAN.

---

Montreal :

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1862.

"Et prædicare veritatem nihil est, si cor a lingua dissentiat; et audire  
veritatem nihil est, si non auditionem fructus sequatur,"

*Sti. Augustini Enarratio in Psalmum lvi.*

## A LETTER.

---

SEE HOUSE, MONTREAL,

April 28th, 1862.

RIGHT REV. AND REV. BRETHREN :

Early in the month of March I saw in a number of *The Record*, English newspaper, an account of a clerical meeting held at Islington on the 13th January last, at which Archdeacon Hellmuth, in the course of a long speech, which he delivered on that occasion, was reported to have made the following statement :—

“ Although he should be sorry to say anything which should mar in the slightest degree the happy spirit which seemed to pervade that meeting, yet he could not help observing that there was a very great lack of evangelical men in those vast colonies,—not that there are not godly, good, and hard-working men, but too few in number for those vast regions which God in his providence has given to this country ; he could not hide it,—he must speak out the truth, that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and evangelical truth. The object of his mission to this country was (he continued) to raise funds for the establishment of a sound evangelical college, from which men are to be sent forth to proclaim the Gospel of Christ in all godly simplicity and fulness ; and he trusted, as this is the very first effort of the kind to establish a thoroughly Protestant theological college in the colony, evangelical men will effectually help this good cause.”

On the 10th March I wrote to the Archdeacon to ask him, if the above was a correct report of what he had said; and on the 15th April I received an answer from him, simply directing "my attention to a general statement which he had addressed to *The Record*, as an answer to a letter previously received on the subject by a *Presbyter of the Diocese of Montreal*."

Without going into the details of his controversy with this Presbyter, I may mention that in the early part of his letter I find what I suppose I may consider as a reply to my enquiry. He says,

"I would at the very outset observe, that *The Record* did not profess to report my address verbatim, and I feel therefore less responsible for the very words, or even sentiments employed in the abbreviated summary printed in *The Record* of the above date. *At the same time I am prepared to admit that the substance of my speech is given with sufficient accuracy.*"\*

And *The Record* having been thus furnished with a text, enforced the subject with an appropriate commentary. *The Record* of Jan. 22nd says:

"It is also to be regretted, that several of the Canadian dioceses are deeply tainted with the leaven of Tractarianism; and that the local Colleges, at which the Canadian clergy receive their training, are almost wholly under this baneful influence. Whilst, then, we would exhort our readers to the exercise of Christian liberality towards Canadian missionary operations, we must also repeat our friendly cautions as to the channels through which funds are contributed. We need not say that in this respect the *Colonial and Continental Church Society* is unexceptionable. And among more special objects, we have every confidence in the effort now making by Archdeacon Hellmuth, to raise

---

\* The Archdeacon afterwards says: "I am unable now to recall the *ipsissima verba* used by me at Islington, but I certainly intended my remarks to apply to Upper Canada, as may be conclusively gathered from the fact that I made reference only to Trinity College, Toronto, the teachings of which I certainly believe (with my venerable Bishop) to be *dangerous in a very high degree*." Whatever may have been his intentions, his speech, which he *admits is given with sufficient accuracy*, conveys no hint of any such limitation. It is the Canadian Clergy as a body, the Canadian Colleges, the Canadian Hierarchy, that are animadverted upon, while the Trinity College question follows in detail as an apt illustration. And so it is understood by *The Record*; and so it is left for weeks to be understood by the public, while so sad a state of things in this great Province is exciting the sympathy of those whom he expects to contribute towards the £20,000 that is to provide the remedy.

£20,000 for the establishment of a College based on Evangelical principles, and for other important purposes, in the diocese of Huron. The proposal to found a college is well fitted to counteract the peculiar evil to which we have referred,—that of a Colonial-born clergy, nurtured in a course of collegiate instruction which obscures the great truths of the Gospel. We sincerely hope that Dr. Hellmuth's timely visit to this country will be the means of realizing the Bishop of Huron's plan."

It would no doubt be generally felt that it matters little to us what are Dr. Hellmuth's private opinions; but when such statements are publicly made by an Archdeacon specially accredited in England by one of the Canadian Bishops, they obtain a degree of importance that could not otherwise attach to them; and which will I hope justify me, as your Metropolitan, in addressing this letter on the subject to you, the Bishops and Clergy of the Canadian Church.

For some time past, as is well known, there has been a controversy agitating the Western Dioceses respecting the University of Trinity College, Toronto. I am not sufficiently master of this subject in its present state to enter into any detailed review of it; which, while it might for sufficient reasons be now inexpedient for me, is for my present purpose not necessary. But whatever may be the difficulties that now exist, I cannot but hope, that nothing will eventually prevent such a solution of them, as may lead at last to the cordial co-operation of all those Dioceses in the welfare of the University. When I met the Bishop of Huron at Kingston, at the Consecration of the Bishop of Ontario, he assured me that in the effort now making for his diocese in England, he never for an instant had contemplated anything like a rival College or University to Toronto, but merely a Theological Institution for his own Candidates, previous to their ordination; upon the plan, as I understood him, of the Colleges at Wells, Chichester, and elsewhere. I at once told him that I thought every Bishop might most reasonably aim at having such an institution connected with his Cathedral. Whatever may be the excellence of the Universities here or in England, we may well all desire, if we can accomplish it, to have our candidates for a time under our own eyes; and to test, by something better than an ordinary examination, their real fitness for entering into the holy office of the Ministry. But to multiply Universities and general Colleges must, in this country, be certainly most injurious, making it impossible



to maintain any high standard of education ; nor is it to be defended upon the plea of making them exponents of particular doctrines of the Church. The Church of England avowedly admits, on certain subjects, of some divergence of opinion ; which it may be difficult exactly to define, and which, when pushed to extremes on either side, becomes a serious evil. But a University, of all places, and especially if connected with different dioceses, ought fairly to represent the Church ; and, by a general admixture of men of different casts of thought and temperament, prevent those extreme exhibitions and sectional tendencies, which always, as their natural result, at last produce a sensible departure from those principles which the Church of England has decided that she ought to uphold. The great hindrance to such wholesome united action, for the general purposes of a University, arises from a spirit of partizanship being allowed to gain a mastery over the spirit of the Christian. In the course of my experience, now of many years, in various situations, and mixed up and acting with men of every shade of opinion, I have learned to welcome at all times the co-operation of the *sincere Christian*,—to dread that of the *partizan*, whatever may be the modification of his opinions on those subjects, about which, as Churchmen, we are found at times to differ. An attempt at exclusiveness soon creates an opposition, and destroys brotherly love ; whereas those who really are influenced themselves by the Spirit of Christ, will be able to find room in their hearts to love many, whom party prejudice would have taught them to look upon as strangers. God grant that not only in the matter of the University of Trinity College, but in all the united action of the Canadian Church, we may be influenced by such a spirit ; and prove “ how good and pleasant a thing it is for brethren to dwell together in unity.”

But granting that the object of the Bishop of Huron is a very fair one, and that the official application, as authorized by him, to the *Society for the Promotion of Christian Knowledge*, in London, is based on very reasonable grounds, yet it is certainly presented under a very different aspect by Archdeacon Hellmuth, in his speeches at public meetings in England. He gives out that he wants to raise £20,000, “ for the establishment of a sound, evangelical college ;” but, certain that such a simple statement as the one made to the *Christian Knowledge Society*, would

be utterly inadequate to excite such public sympathy as he required, he adopts quite a different tone; and uses language which, had it been uttered at the meeting of that Society, would, he knew, have led to the immediate rejection of his appeal. He says: "He must speak out the truth: that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and evangelical truth. The object of his mission to this country was to raise funds for the establishment of a sound evangelical college." And *The Record*, urgently recommending the appeal, follows up the argument by stating, that "It is to be regretted that several Canadian dioceses are deeply tainted with the leaven of Tractarianism; and that the local colleges at which the Canadian clergy receive their training, are almost wholly under this baneful influence."

Archdeacon Hellmuth has the reputation of being a very astute and successful collector of funds, and he, no doubt, now remembereu what an appeal to such feelings produced in the case of Father Chiniquy, for whom, a few years ago, he vouched, when such large sums were obtained from the credulous English public, much to the astonishment of many thoughtful people in Canada. Intending, on the present occasion, to attempt the same line, it was natural for him to make the most of the Trinity College controversy. But that was not sufficient for his purpose. He appeals therefore to his hearers on behalf of all Canada, and gives them to understand that what he has now in contemplation will renew the whole spirit of the Church there. "This [he assures his hearers] is the very first effort of the kind to establish a thoroughly Protestant *theological* college in the colony." No wonder that *The Record* tells its readers, the next week, "that the local colleges at which the Canadian clergy receive their training, are almost wholly under the baneful influence of Tractarianism:" a comment which is tacitly allowed to pass, being useful as seconding the appeal. Now, perhaps, on the present occasion, the Archdeacon might have considered the college at Sabrevois, in this diocese, as hardly important enough to interfere with the sweeping nature of his statements; yet many an urgent appeal has of late been groundd by himself and his friends, upon the claims of this

very institution (which is wholly under the management of the *Colonial Church and School Society*), as a means of supplying an evangelical ministry for the enlightenment of some 600,000 or 700,000 of our brethren in Canada. But, at any rate, there is the University of Bishop's College, Lennoxville, to which the Archdeacon has been under no small obligations, in past years, and respecting which the Bishop of Quebec has sent me the following letter :—

BARDFIELD, 8th April, 1862.

MY DEAR LORD,

It grieves me very much to hear of the representations respecting the Church in Canada, attributed to Archdeacon Hellmuth, in the account of his endeavors to raise a feeling in England, which may be turned to account for the pecuniary benefit of the undertaking of which he is the advocate there; representations which assuredly are unsustained by fact, and which are most conspicuously at variance with past proceedings of his own, as well as with the language which he has again and again held in conversations with myself. Dr. Hellmuth, whom I adopted as a theological student at Bishop's College, whom I ordained, and afterwards appointed as its Hebrew professor, and for whom I procured, by application to the Archbishop of Canterbury, the degree of D.D., was engaged at one time in publicly soliciting aid in England for that institution, which continues to this day, under the same auspices and the same management as from the first; and he has told me, at different times, how he has fought the battles of the College in this country, affirming, and proving by reference to the prescribed course of study, the soundness of its teaching, and the falsehood of imputations, which some parties were seeking to cast upon it, of Romanizing tendencies. Moreover, (I mention this chiefly because I am to a certain extent identified with the theological character of the Diocese), he has often spoken, with much apparent warmth and emotion, of his convictions respecting my own just appreciation of gospel truth, and assured me of his regarding me as a spiritual father, as he regarded Principal Nicholls in the light of a brother whom he loved; and since he came to reside at Quebec, he averred his preference for the Cathedral as a place of worship, and engaged a pew in it accordingly, which he still holds.

The terms of cordial friendship which have subsisted between Dr. Hellmuth and myself, make it peculiarly distressing to me to comply

with your desire for information of these particulars, of which it is designed to make use, but *magis amica veritas*.

Believe me always,

My dear Bishop,

Very sincerely yours,

G. J. QUEBEC.

P. S. — Dr. Hellmuth, who was for a short time at Cobourg, in the diocese of Toronto, before he entered at Bishop's College, was ordained deacon by me in May, 1846, and priest, in September of the same year.

G. J. Q.

But passing from these topics to the complaint of the "great want of evangelical men in these colonies," and the discouragement they are supposed to meet with here, I would ask whether the Archdeacon is himself the type of what is to be considered as an Evangelical man? If he is, I believe, and certainly hope he is right in stating, that they are not numerous; I confess men of such a stamp have never had any encouragement from me.

I have now before me a copy of a letter addressed by the Montreal Committee of the *Colonial Church and School Society* to the Parent Society\* in London, and signed by every member of the Committee, at the time when Dr. Hellmuth was about to be sent out as the General Superintendent of that Society for all British North America. In this letter they press upon the Society the importance of arresting their decision respecting that appointment; and state that the name of the Lord Bishop of Montreal is not affixed, for the reason that he was obliged to leave town before the special meeting. But he has authorized us to state "that he fully coincides with the other members, in the opinion they entertain of the contemplated measure, and that he should regret the interruption of that harmony, which at present is established between himself and the Corresponding Committee of your Society." In consequence of this representation, Dr. Hellmuth came out as Superintendent of B. N. A., with the exception of the Diocese of Montreal. I have acted now with that Society in perfect harmony for many years, and I

---

\* Now the *Colonial and Continental Church Society*.



trust nothing will occur to interrupt it; but if this point had not been at once conceded, I must have withdrawn from all connection with it. And it is but right, after making this statement, that I should give you my reasons.

Not long after I came to Canada, when I was still but new to the duties of my office, and little acquainted with the people, Dr. Hellmuth called on me, and stated that his father in law, Gen. Evans, was anxious that he should be settled near him in Montreal; and as there was supposed to be a want of more church-room in this city, he, the General, was willing to build a church, at an expense of £3000, on some land of his in Sherbrooke St., and the only condition he appended to this offer was, that his son-in-law, Dr. Hellmuth, should be the first incumbent. I had no hesitation in replying, that so liberal an offer deserved every attention; and if the General would give me his proposition in writing, I would, after consulting with one or two friends, return them an answer in the course of a few days. Dr. Hellmuth, however, said, the General would rather not have the matter talked about, and that it was not necessary to put anything in writing, as the General was a great invalid, and did not wish to be troubled about it; but he would leave it all to me; I might decide everything, and have the church consecrated, provided he, Dr. H., was the first incumbent. He also pressed me to give him an immediate answer, as he was going out to Sherbrooke (of which town he was then Rector,) the next day, and it would depend upon my decision whether he should remove his family to Lennoxville, and live there as Professor of the College, or come in to Montreal. I thought he was in an unnecessary hurry for my decision, and wishing still for something more definite in writing, I proposed to call upon the General the next morning, when I begged that something might be ready for me. I called accordingly; and again was much pressed for an immediate decision, but could get nothing either from the General or Dr. Hellmuth, except the same general statement that every thing would be left to me to do as I liked; and I was again desired not to mention it to any one at present. Dr. Hellmuth subsequently offered, if £3000 were not sufficient, to advance £1500 more; but this he could only lend, as, on account of his family, he should require it to be eventually repaid, by the congregation or otherwise. I said I thought we might

contrive to build a plain, useful Church for the £3000, having the site also ; but if we had a debt of £1500, besides being a drag upon the congregation, we could not have it consecrated. Upon which Dr. Hellmuth said, " Oh ! but the General is not going to give his £3000 ; he will advance it on security of the Church for a time, without interest ; and let you have the land, which he values at £800 an acre, at half-price." " Indeed," I exclaimed, " then I have been quite under a misapprehension all this time. The General has a great deal of land in that part of the city, I believe ? " " Yes," said Dr. Hellmuth, " a great number of lots." I immediately saw through the whole manœuvre. For the benefit of General Evans' land, and to enable his son-in-law to settle in Montreal, we were to build a church for him, which was to be burdened with an exceedingly heavy debt. And this proposal was made to me verbally ; I could never, though I repeatedly asked for it, get the least memorandum of so important a matter, in writing ; and I was not to be allowed to consult a single friend respecting it ; while I was urgently pressed to give an immediate decision. If I had unguardedly accepted the offer as first made, Dr. Hellmuth would immediately have made his family arrangements and entered into engagements depending upon it ; and then would have considered me bound in honor afterwards to carry it through ; however contrary it might have turned out to what I had been led to expect. I immediately put an end to the discussion, merely saying that I presumed I was not at liberty to mention the matter to any one ; which Dr. Hellmuth said that they desired me not to do. And I did not speak of it to a single individual ; but to my surprise, very shortly, I found that there was great indignation felt in certain quarters because, as it was asserted, General Evans had offered £3000 to build a church on his land, and I had refused to accept the offer. And this was construed into a discouragement of " an Evangelical man ; " whereas I had been prepared to enter heartily into the plan, until I found that the whole business was an attempt to take me in. This certainly opened my eyes to Dr. Hellmuth's real character ; and however his astuteness and plausible manner may have continued to deceive others, he has altogether failed, as I believe he is fully conscious, ever to blind me again ; and the more I have observed his course, the less reason have I had to alter my present opinions. Not that I think I am at all singular

in such opinions, very far from it; though others may be unwilling to avow them. But I feel that his influence, clever and plausible as he is, is likely to be so injurious, and not least so, to that very Evangelical cause, in its best sense, of which he assumes to be the champion; and I consider his attack upon the Canadian Church and Canadian institutions, so unwarranted, except for the most miserable personal and party purposes, that I cannot hesitate, whatever may be the consequences, to speak out plainly what I believe to be necessary for the cause of Evangelical purity and truth, and the good of the Church.

As one very recent proof that I am not wrong in refusing to place any reliance upon his testimony, I may mention that I have now before me the Report, in an English newspaper, of a meeting held, on behalf of the Colonial Church and School Society, last November; at which Archdeacon Hellmuth, with a view, I suppose, of exciting some special interest amongst those present in the cause of the Society, tells them, after speaking of Canada as a great field for the operations of the Society, that "he knew they had an interest in the Revd. Mr. ———," (this gentleman had formerly resided at the place where the meeting was held,) "who was stationed at ——— in Upper Canada; and he was glad that he could speak to them about that gentleman. He was a very successful laborer, and an able minister, much and deservedly beloved by his people. He had his Bible Classes and Prayer Meetings, and God had blessed his work."

Now it will scarcely be credited, and yet it is a fact, that Archdeacon Hellmuth knew, that before he left Canada last autumn, this very person whom he thus eulogizes, and who is a missionary of his Society, had signed a document confessing that he had spoken absolute untruth; and that consequently he, Dr. H., as *Superintendent of the Society*, had, after enquiry, decided that he must leave his mission, on the ground that he had fallen from grace. How are these matters to be reconciled? Is such testimony to be received in England as reliable evidence for anything? *The Record*, I presume upon some such testimony as the Archdeacon could furnish, asserts "that several of the Canadian Dioceses are deeply tainted with the leaven of Tractarianism." And a few days ago I was given an extract from a letter lately received from a person in England mentioning a visit of the Archdeacon, and saying, "he has

been very successful in the work he came about. I trust they will succeed in getting a truly evangelical College, the one at Toronto being wholly given up to Puseyism, from whence,—as the Bishop of Calcutta used to say,—they topple into Popery."

Now without wishing to shirk the question in any way, it is not always very easy to meet such vague sweeping accusations of Tractarianism. It reminds me of the well known lines about "The Extremes of Vice,"—

"Ask where's the North? at York, 'tis on the Tweed;  
In Scotland, at the Orcaes; and there,  
At Greenland, Zembla, or the Lord knows where."

What is denounced as Tractarianism or Puseyism in one place would not be recognised as such in another; but in the present day it happens to be a convenient cry to raise, whenever it is wished to damage a clergyman, or effect some party or personal object. As I understand it, however, it implies, what is considered, an over-strained attention to ritual observances and symbolic teaching, and unsafe approximation to Romish doctrines and practices. If this be so, I unhesitatingly deny the truth of the statement, "that several Canadian Dioceses are deeply tainted with the leaven of Tractarianism," nor can I believe that even the College of Toronto, in particular, is so full of it as to be about to topple over to Popery. Knowing as I do what has passed for Tractarianism in England, I really believe it would be far more agreeable with truth to say, that any single Diocese in that country would exhibit more evidence of such tendencies than the whole of Canada put together. "Evangelical men," as such, may not be as abundant as the Archdeacon wishes; yet he will allow they are to be found in many most important places. The Cathedral at Toronto and all the churches at Kingston have long been so filled; that at London, three in Montreal, one in Quebec one in Hamilton: all principal cities in the Province. But whether the clergy generally come up to the mark as "Evangelical men" or not, I say it is a positive misrepresentation of the fact, and can only be made either through ignorance, or for some party purpose, and to create a special sympathy in certain quarters, to assert that there is any general prevalence of what is termed Tractarianism. Orangeism, rather than a tendency towards Rome, I should suspect to be more in favor in the



West; and any overstrained attention to ritual observances is certainly no charge that can be brought with justice against the Canadian Clergy. Single examples of any excess in this matter will be hard to find; allowing even to the utmost for the effects of the teachings of Trinity College, upon which the Archdeacon dwelt so largely in his speech at Islington.\*

But condemning, as he does, so sweepingly, the unevangelical tendencies of the clergy, he very naturally proceeds to include in his censure, those who have been placed over them; "an effort is being made (he says) to rear a hierarchical structure, which he feared, would not tend, as is supposed by some, to strengthen the cause of pure Protestant and evangelical truth." Things no doubt would have been very different had he himself been a member of that hierarchy; and I remember that just after I had been notified that I was about to be appointed to this bishopric, but before the appointment was made public, I saw a paragraph in a newspaper, stating that the Rev. I. Hellmuth was to be the bishop. He was quite a stranger to me, even by name, at the time, but I naturally inquired in London what this announcement meant; and I was informed that his name had never been mentioned to the authorities who then had the arrangement of this matter, and that, consequently, no such appointment had been contemplated. Two or three years ago, during a temporary illness of the Bishop of Quebec, another paragraph appeared, stating that he was going to have a coadjutor, and that Dr. Hellmuth had been selected for the appointment. The Bishop of Quebec, however, had

---

\* Without entering at all into the merits of this question, I think it must be admitted that the following remark by the Bishop of Ontario, in his address to his Synod, is a very fair one:—

"Another consideration which held me back from giving too ready credence to the charges laid against the Provost, was the fact that all the Divinity students who applied for Holy Orders were examined and approved by the Rev. H. Grasett, a gentleman of views I believe identical with those held by the opponents of Trinity College. I never could for a moment endure the supposition (which was the only alternative) that the examining Chaplain was dissatisfied with his candidates for Holy Orders, and yet presented them, at the most solemn occasion of their lives, as 'apt and meet for their learning and godly conversation to exercise the office of Priest duly to the honour of God and the edification of His Church.' The supposition is so odious that my apology for alluding to it is the fact that the Rev. Mr. Grasett, being examining Chaplain, inspired me with confidence that extreme views in a Romish direction were not apparent in the Divinity students, and this helped to make me suspicious of the truth of the charges against the Divinity Professor."

never heard that any such plan had been in contemplation. Anxious, therefore, as some parties may have been, to obtain such a correction for the existing evils of the present Canadian "hierarchical structure," it has hitherto been without success. For myself, as one of that body, I can only hope, as I do most sincerely, that I shall not, either by my neglect of duty, or maladministration of my office, do injury to "the cause of pure Protestant and evangelical truth." I may not, perhaps, set to work exactly after the spirit of the Archdeacon; and God knows how truly conscious I am, that "in many things I offend daily;" and how much we all need, whether so-called "evangelical men," or others who may not be allowed to be so classed—how much we all need to be ever seeking a larger measure of God's grace, to enable us to give ourselves more heartily and effectually to the great work whereunto we have been called. When we consider the trust committed to us, and look round and "see the fields everywhere white already to harvest," we may do well to listen now and then to some such stirring appeals as the following: "Yet thou art alive, and they alive; yet thou hast a tongue, and they have ears: the final sentence hath not cut off their hopes. Preach, therefore; and preach with all thy might. Exhort them privately and personally, with all the seriousness thou canst: quickly, or it will be too late; prudently, or Satan will overreach thee; fervently, or thy words are like to be disregarded. Remember, when thou lookest them in the face—when thou beholdest the assemblies, that they must be converted, or condemned; sanctified on earth, or tormented in hell; and that this is the day: it must be *now*, or *never*." \*

But I feel sure that we shall best promote our work, instead of increasing divisions and widening separations, "by striving together for the faith of the Gospel:" and certainly many divisions often are originated for very insufficient reasons. "It is not impossible that this desire of unity may have produced some unwilling error of love; but certainly I am most free from the wilful love of error. In questions of an inferior nature, Christ regards a charitable intention much more than a right opinion."†

In my own Diocese, in our general work, in the meetings of our Synod

---

\* R. Baxter, Discourse, Eccl. ix. 10.

† Archbp. Bramhall.

and elsewhere, I am thankful to say, we know no division of party ; we have some that will be owned as amongst the leading " Evangelical men " in Canada ; and large as is the field of labor before us, I have been too glad to welcome amongst us any good and faithful servants of Christ, without distinction of party ; only impressing upon them, whatever side they might be inclined to take, that I could not encourage any attempt to carry on the work of this Diocese through perpetual strife and controversy. " I have often thought that the chief occasions of men's differing so much in their opinions were, either their not understanding each other ; or else, that instead of ingenuously searching after truth, they have made it their business to find out arguments for the proof of what they have once asserted. " \*

This is very true : when men get heated by a controversy, it is very difficult to arrive at any amicable solution of a quarrel ; their consistency becomes pledged to go on with their party, and to give support to foregone conclusions.

O may God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. May He take away all hatred and prejudice, and whatever else may hinder us from godly union and concord ; that as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Him, through Jesus Christ our Lord. †

I remain,

Ever your faithful Brother in Christ,

F. MONTREAL.

---

\* Bp. Butler, Correspondence with Dr. Samuel Clarke, letter 2.

† Prayer for *Unity*, in the Book of Common Prayer.

we  
men"  
too  
rist,  
side  
empt  
con-  
dif-  
ding  
uth,  
f of

very  
sisis-  
t to

our,  
reat  
all  
odly  
and  
God  
one  
ity,  
esus